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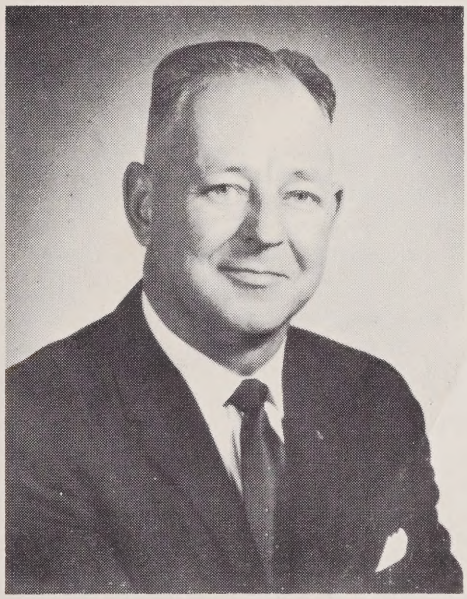

S. FRANK NOBLE, JR., 32°

Newly Elected Wise Master, New Bern Chapter Rose Croix No. 5

Regular Meeting

New Bern Lodge of Perfection No. 6

Monday Night, September 9, 1968

8:00 P.M.

—Refreshments—

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C. 28560

ROBERT L. PUGH.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. June-July, 1968
Vol. 12 No. 4

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Junior Warden.....Leslie L. Parker
Orator.....James W. Brewer
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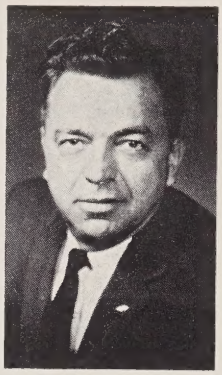
Bagpipe Skirls

Dear Brethren,

Mother Nature has smiled on us again this spring. Have you ever seen the cool of spring any cooler, the buds on the bushes any buddier, the green of the trees any greener, and the blue of the skies any bluer? Truly, it has been a work of art. May we ever be mindful that the greatest artist of all produced them all for us. Costly? Not at all. Free for us to enjoy. Pity the poor fellow who has not the eye to see and appreciate such wonders.



In order to make your dreams come true it's necessary to be wide awake.

Life is like a mirror. If you frown at it, it frowns back. If you smile, it returns the greeting.

Accomplishment

It's not what you do when you're older,
Tomorrow, next week, or next year,
But what you accomplish or finish
Before tonight's shadows draw near;
For nothing is gained on the morrow,
For work then no one draws pay,
So earnestly strive to accomplish
The task one should finish each day.

Employer: "Why do you ask me for a raise?"

Employee: "Sir, I wouldn't ask for a raise, but somehow my kids found out that other families eat three times a day."

You can't reduce by talking about it. You have to keep your mouth shut.

Guest: (Looking at hunting trophy) "How on earth did you kill that bear without firing a shot?"

Hunter: "I ran him to death — with me in front."

Heredity is something you believe in when your child receives all A's on his report card.

Over-bearing wife, berating her henpecked husband: "And don't sit there making fists at me in your pockets, either."

The enraged husband dashed home in a loud, angry voice yelling: "Miserable Woman! I know everything now!"

"Don't brag so," his wife remarked calmly, "when was the battle of Gettysburg?"

A farmer's barn burned down and the agent from the insurance company, explaining the policy that covered the structure, told him that his firm would build another barn of similar size and equipment instead of paying the claim in cash.

The farmer was furious. "If that's the way your company does business," he exploded, "you can cancel the insurance on my wife."

Friends don't expect explanations, and they won't be believed by your enemies.

It is not what you are, but what you are becoming that counts.

Men never know exactly what is right;
So, caught between a promise and a doubt,
They first make windows to let in the light,
And then make curtains to shut it out.

And now, Brethren, you can sing, "In the Good Old Summertime", fish, take your long awaited vacations, enjoy the sun, and live it up. This year you might try spending your vacation somewhere near your budget. Have a good one!

Your piper,
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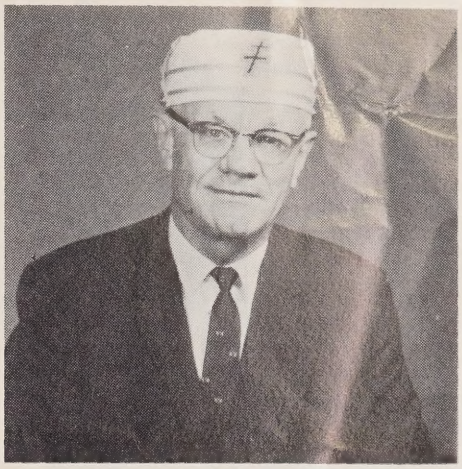


R. L. Pugh, 33°

Dear Brethren:

This is the last issue of the BAGPIPE for this season and we are suspending publication activities for the summer months. The next issue to be forthcoming will be the August-September issue which will be placed in the mail in September.

Even though we are suspending activities in this category, it is nevertheless necessary that we continue our interest in the affairs of the Scottish Rite with as much zeal as possible. There are now newly created Master Masons within our jurisdictional territory who need to be contacted as soon as they are raised to the sublime degree. We are in touch with most of these Brethren and we are sending to them a quantity of Scottish Rite literature. As we contact them we notify our Ambassadors, Court of Honour, and Scottish Rite Club Presidents of what we have done and we hope that these Brethren are following through with the contacts. This does not involve much effort, yet at the same time it can easily be the means by which the prospect knows somebody is taking an interest in him.

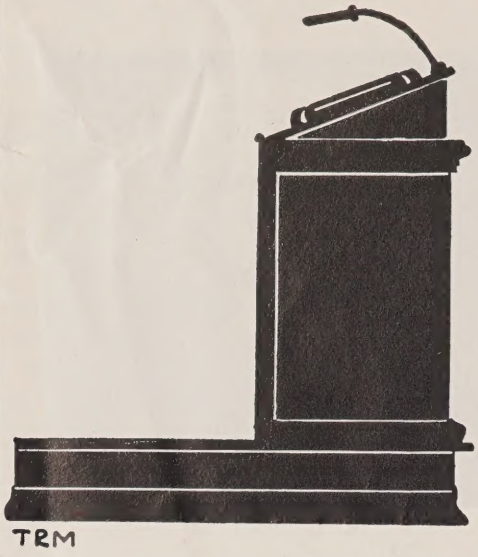
We have every intention of having the largest class we have ever had for our next Reunion which is scheduled for November 19, 20 and 21, 1968. If you will help us with these contacts during the summer it will mean much to insure the success of our next Reunion.

We earnestly hope that you will have a delightful summer and that you may be permitted to enjoy this period of time when relaxation seems to be the order of the day.

Sincerely and fraternally yours,

R. L. Pugh

Robert L. Pugh, 33°, Secretary



From The Classroom

BY EDWARD P. BLAIR, 33° CLASS LECTURER

"MEASURING YOURSELF"

There is a firm that specializes in precision instruments and they carry an advertisement that reads as follows, "We measure everything." They can measure up to one thousandth of an inch. There are other devices that can measure the distance to one of the galaxies in outer space, millions of light years away. The science of measuring today plays a large part in the current activities of Scientists.

There is a different type of measuring found in the Scottish Rite — **Self-Measuring.**

This kind of measuring is far more important than measuring the distance to the moon. This type of measuring concerns itself with the problems of living. The Scottish Rite offers every man who chooses that way, the greatest measuring device known to man, other than his own religion.

How do you measure yourself? Do you have a gross overestimation of your own importance or worth? Do you have any true standard by which to measure yourself? We, as individuals, have a tendency to make a serious mistake when it comes to measuring. The Apostle Paul, mentions this mistake in his second letter to the Corinthians 10:12, when he says, "They measure themselves by one another and compare themselves by one another." Don't we all fall into this category at times? He was describing the members of the church of Corinth, but it is applicable and timely to us in this day and year of 1968.

When we stop to consider this type of measuring, we can readily see the fallacy that is involved. Who has set up any individual, other than the Perfect Master? The man of Gallilee was the only person annointed and designated by the Supreme Architect of the Universe as a measuring rod. When we measure ourselves by our fellowmen, we usually come out on top. This brings to each one of us a definite feeling of self-satisfaction, which leads to mildew and decay. We find ourselves going into that familiar dialogue, "I am just as good as he is and I know I am much better than some." "I know I have never stooped that low." Then we usually pat ourselves on the back; as we compare ourselves within our own circle.

However, Scottish Masonry would say to you and to me, much like Socrates of Ancient Greece "Know Thyself." The Scottish Rite says no matter what Degree you might obtain, even if it be the One-hundredth, it matters very little unless the inner man is also affected. Scottish Masonry continually points to the Perfect Master. Here is a measuring rod to which we can all aspire. The Perfect Master is the greatest common denominator known to anyone. It matters not whether we are better or worse than our neighbor. The issue is really within us and with whom or what we compare ourselves. In every Degree —

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the 14th, the 18th, the 30th or the 32nd, the question is turned towards you. How do you measure yourself? Each Degree preceding these climatic Degrees would ask you simply to look within your own being. The beautiful and noble qualities that characterized the Man of Gallilee undergirds our philosophy.

It is always easy to find someone around to whom we show up very well. But, Scottish Masonry says to you and to me, let us aim higher. There is a true and dramatic story of a little girl who was found in tears because a Polish family in her neighborhood had moved away. The mother said, "Mary, I didn't know you cared so much for those children," where upon the little girl replied, "Now, I don't know whom I am better than." This might be a crude way of stating my message, but it all adds up in the end. To whom do you measure yourself against. Let me say, quickly, my brethren, measurement by one another does not make for an accurate estimation. Now, I would remind us all of those prophetic words found in the Book of Ephesians 4:13 "Until we attain to mature manhood, to the Stature of Christ."

We should measure our smallness against his greatness, our selfishness against his love, our faithlessness against his doing the will of his Father. Therein is the message of our movement.

THE NEW WISE MASTER

S. Frank Noble, Jr., 32°, whose picture appears on the cover of this issue and who resides at 310 Avenue A, New Bern, N. C. was elected Wise Master of the New Bern Chapter of Rose Croix No. 5. Brother Noble is also the Senior Grand Steward of the Grand Lodge of A.F. & A.M. of North Carolina having been appointed to the Grand Lodge line in 1967 by Most Worshipful Alfred A. Kafer, Jr., 33°, of New Bern who was Grand Master at that time.

Brother Noble is a native of Ayden and moved to New Bern in 1947. He is the son and Mr. and Mrs. S. F. Noble of Ayden and is a member of the Riverside Methodist Church. He has been active in the church program, having served as chairman of the Official Board and now continues as a member of the board.

He is also a member of the Commission on Finance, treasurer of the Methodist Men and sings in the church choir.

During 1966 he served as Master of St. John's Lodge No. 3, New Bern, the home lodge of Past Grand Master Kafer. Brother Noble is a 32° Mason and is an officer in each of the four Bodies comprising the Scottish Rite of Freemasonry.

He is a Past President of the New Bern Scottish Rite Club and is a Shriner with membership in Sudan Temple.

He is married to the former Miss Frances Hammond and has two daughters.

GENERAL NICKERSON PROMOTED

Lieutenant General Herman Nickerson, Jr., 33°, Marine Corps Deputy Chief of Staff for Manpower and Director of Personnel, was promoted to his present rank in ceremonies at Headquarters Marine Corps on March 19.

The three stars of his new rank were pinned on by General Leonard F. Chapman, Jr., Commandant of the Marine Corps.

General Nickerson has been serving in his present post since January 1968 when he assumed the duties of Lieutenant General Lewis W. Walt, who was named as Assistant Commandant of the Marine Corps.

As Deputy Chief of Staff for Manpower and Director of Personnel, Brother Nickerson is responsible for directing and coordinating staff functions in support of Marine Corps manpower requirements, both regular and reserve. He also supervises individual training and education, in addition to representing the Commandant of the Marine Corps on all manpower matters in dealings with other governmental departments and agencies.

Late last year Brother Nickerson returned from duty in Vietnam where he earned the Distinguished Service Medal for his service as Commanding General of the 1st Marine Division from October 1966 until May 1967. He was awarded a Gold Star in lieu of a second Legion of Merit with Combat "V" for service as Deputy Commander of the III Marine Amphibious Force from June 1967 until October 1967.

Upon his return to the United States in October 1967, he served briefly as Assistant Chief of Staff, G-3, at Headquarters Marine Corps, prior to assuming his present post.

The general was born July 30, 1913, in Boston, Massachusetts. He accepted appointment as a Marine second lieutenant on July 10, 1935, following graduation from Boston University where he was a member of the ROTC unit for four years.

General Nickerson and his wife, the former Phyllis Anne Winters of Tacoma, Washington, have a son, John H., and a daughter, Dennis Anne.

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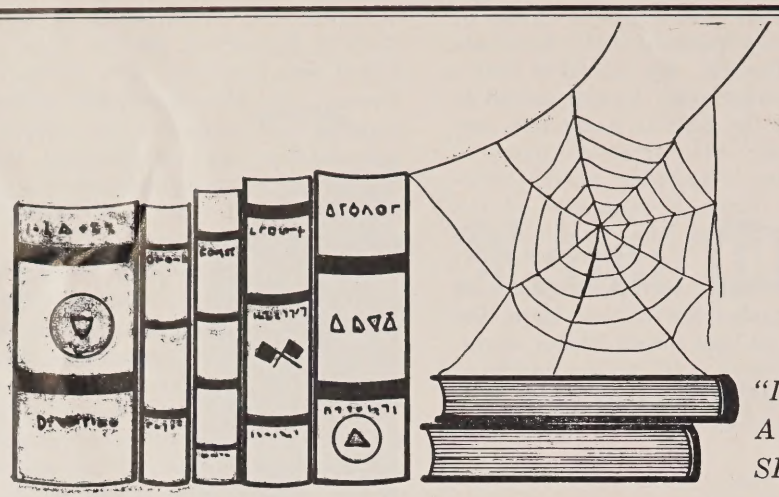

TEMPLE TOMES

"IT IS THE GLORY OF GOD TO CONCEAL A THING: but the honor OF KINGS IS TO SEARCH OUT A MATTER." (*Prov.* 25:2)

SAVED BY AN IDEA

We started writing this page when Time was young. We knew that we'd have to do a lot of reading — far into the night, sometimes. We nurtured the idea that we might alternate with other scholars, thereby develop deeper brotherhood through a wide exchange of ideas.

One of the fruits of our quest is Brother John G. Fleck who writes in the Scottish Rite News Letter.

Brother Fleck, please sit here at the console of this typewriter:

"A striking narrative in de Harsanyi's novel of life of Galileo, entitled **The Star Gazer,** holds an arresting suggestion.

Young Galileo became so depressed and discouraged in his early life that he decided to drown himself. Nothing had worked out for him as he had hoped. There seemed to be nothing to live for. He went down to the banks of the Tiber, pausing a moment before throwing himself in. He got to thinking of his lifeless body floating in the river. But from that morbid thought his quick mind went on to raise the question: Would the body float? If so, why? Then the next step was to think of the law of specific gravity and how it could be measured. The idea so overpowered his mind that suicide was forgotten. He rushed home to begin the experiments which resulted in the invention of the hydrostatic scales. He was saved by an idea.

In Freemasonry, certain Bodies might be saved by considering the Dodo. We so often use the word **Dodo** to describe an outdated relic that we are mildly shocked when we discover that two men named Dodo actually existed. They never got into the Hall of Fame themselves, but they deserve some recognition as progenitors of some notable characters. The first Dodo (see Judges 10:1) was the grandfather of Tola, one of the Judges of Israel. The second, (see II Samuel 23:9), was one of the three mighty men of David.

As we read about these men named Dodo, we cannot help thinking what a perfect name it would be for numerous folks who man the sidelines, run the Masonic show, and for some who sit in Congress. "Dodo" has come to mean "an obsolete relic of a day that is past". Mr. Noah Webster, always a source of wisdom, says that a Dodo was a large heavy flightless bird, now extinct. Our trouble is that so many members of the Dodo family are not extinct. They are obsolete — but they still go on.

Today's Dodos are those dangerous people who wish to apply to the life of today procedures that evolved in an earlier and different day and which are no longer fitting and effective. Back at the turn of the century, in the earlier days of the horseless carriages, cars were equipped with, of all things, whip sockets — a senseless carry-over from horse and buggy days (a case of what sociologists call "cultural lag"). Ritual revision is at least one step in the right direction.

Another savings idea, for more Val-

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leys than one, could be "shining up the show". In every long-run play it is very difficult to keep it fresh. Several months ago the director of "Cactus Flower", feeling that the company was slipping, held them at the closing curtain and quietly read the riot act. Subtly, and perhaps unconsciously, the actors were making changes — all the things that a good playwright had left out. One of Noel Coward's famous lines was: "There will be a rehearsal tonight to take out the improvements."

Scottish Rite degrees are similar to long-run plays. They are repeated year in and year out. Because of long tenure, casts tend to become a kind of family. Their dressing rooms are sort of like houses. So when they are on stage it's hard for them to keep fresh. The director knows every line, every pause, every movement in the degree. He dare not forget them. He must make sure the actors haven't forgotten either. The audience must be kept awake or the lesson is as dead as a Dodo. The degree must be kept fresh.

Concluding hours of planning to determine the fate of a client's estate, a trust officer said: "Yes, the fashion was for dynamics — once. The 'dead hand' still would be on the throttle generations hence. But the world moves too fast today for the kind of playing deity that was popular once. The throttle may be on a vehicle headed for Outer Space. Through a competently planned and tax-free power of appointment, the hand on the throttle can be at all times a contemporary one."

Sometimes presiding officers seem to get their motto for their power of appointment from the barber shop — "Once over lightly". No one who plays the piano with a feather duster, instead of driving down for music that is in the depths, can ever become a concert artist. Appoint the right man in the line and the hand on the throttle will be alive. No "head hand" can save Freemasonry in a disturbed world."

(P.S. We are still looking for scholars, even half as good as Brother Fleck.)

HARRY LIPMAN, 32°, K.C.C.H.

Freemasonry has always been, and is now, blessed with large numbers of outstanding members, distinct personalities who create for themselves a wide circle of friendships and whose memories will linger long with us even though they, themselves, have departed to eternal shores. These are the men who have made indelible impressions upon their friends and brothers who have lived lives of usefulness, making a substantial contribution to the organizations of which they were a part.

Thus it was with the life of Harry Lipman, 32°, K.C.C.H., a kind and sincere friend to everyone who knew him, a man honored and respected by those who appreciated his ability and his devotion to the Fraternity, a devoted husband and father. Brother Lipman passed away on Friday, May 31, 1968.

He was a man with a kindly disposition, a genial personality, and a great desire for fellowship. He loved to meet and to mingle with the Masonic brethren, and also his brothers in the Elks Lodge as well. Probably he was never so happy as when he was in their presence.

Brother Lipman was a member and a Past Master of St. John's Lodge No. 3, A.F. & A.M., New Bern, N. C. and for many years served as a trustee of the Scottish Rite Bodies in the Valley of New Bern. He was made a Master of the Royal Secret, or 32°, April 30, 1918, and on October 23, 1957 we has invested with the rank and decor of Knights Commander of the Court of Honour, signal honor bestowed upon him for his loyal service to the Scottish Rite.

Harry was born in Baltimore, Md., May 8, 1895 and spent most of his working life in New Bern where he was a dominant partner in the store established by his father and known as S. Lipman & Son Department Store. In his late years Harry and his family moved to Daytona Beach, Fla., where he was residing at the time of his untimely death.

Funeral services were conducted in New Bern from the Pollock Funeral Home on Tuesday, June 4th, with Masonic graveside rites performed by St. John's Lodge at the Jewish Cemetery.

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DOWN ONSLOW WAY

Reynold Davenport, 33°

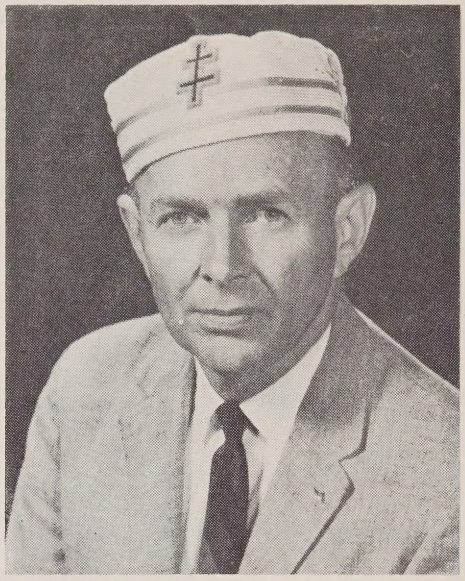
Maybe all of us at times feel that we were born into the wrong era — that we would have fared better or accomplished more had we been part of some other generation. It's for certain that I would have been a much greater social success as a youngster had I been born a generation later.

You see, as a teenager one of my worst drawbacks was my inability to dance. I couldn't master even the most simple steps. When one foot went that-a-way the other went this-a-way and the rest of me gyrated in predictable reaction to this impractical process of locomotion. On the dance floor girls avoided me like a plague. One girl said she'd come out of two automobile wrecks in better shape than one dance with me had left her.

Now if I had come along about thirty years later I would've fitted like a surgeon's glove. Today's teenagers don't have to be able to dance — they just get out on the floor and ad lib. Some of 'em stand in place and quiver, others walk around in a circle trying to hitch a hip up to shoulder level, while still others play a grotesque version of hop scotch. What they call dancing is what I've seen people do when they stepped on a sandspur, or tried to get out of a pair of wet bathing trunks, or had a bee up a trouser leg. I did just about all of these fancy steps years ago, but back then I was called a bumbling, three-footed idiot for my efforts.

One of my big problems with dancing was in trying to keep time with the music. I'd all of a sudden realize that I was galloping along faster — or slower — than the music and I'd try to readjust my gait in mid-air. What I'd usually accomplish with this maneuver was to kick the props out from under my partner, or ram her into an adjacent couple, or merely sprain my ankle.

Well, today's teenagers don't have to worry about the music. They don't have



REYNOLD DAVENPORT, 33°
Jacksonville, N. C.

any. What they have is noise . . . lot's of it, and it all sounds the same. The louder it is, the samer it is, and the longer the hair is on the makers of it, the better they seem to like it. They could come up with better musical sounds just by throwing a rock into a chicken house.

Watch 'em sometime. They'll have a group of long-haired refugees from the clipper-wielders union creating a din pitched about four decibels higher than a jet take-off, the girls' dresses won't allow room for even a small pocket between waist-line and hem-line, the boys' trousers will be so tight that hair can't grow on their legs, and the motions they'll go through will look like a warmup session of the ant-stompers association.

I don't know how I'd have ever gotten along with all the noise, or how I'd have ever gotten into or out of a pair of those pants, but I sure could have danced with them. I was just born too soon — darn it!

I learned all about this teenager dancing by accidentally tuning in one of their programs on television . . . I was trying to get away from a commercial that showed a woman pretending to get real sexy about some brand of shaving cream. She smeared it all over her face and cooed about it and rolled her eyes about it and made me sick about it.

After I had seen enough of the teenage dancing to last me a decade or two, and heard enough of their noise to last me even longer, I switched over to the news. There I learned that one of the networks has started calling a number of its reporters "contributing editors." I don't know what prompted this retitling, but it was long overdue. These fellows have been editorializing and calling it news for long enough. It's gotten so it's harder to get an unbiased report of the news than it is to find something that sells for a nickel.

That's all from Onslow. (It's enough, ain't it?)

"FROM UP THE NEUSE"

By John D. Charlton, 32°

In making a business trip this past month to Wilmington, Delaware I was privileged to visit Lafayette No. 14, one

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of the seven lodges that meet in the Wilmington Masonic Temple. As with all of the lodges I have visited in Delaware, a royal welcome was extended. How good it is to be made so welcome when one is away from home. To my surprise a brother from Bayboro Lodge, who now resides in Wilmington, was also visiting. Sorry I lost his name, but to the brothers in Bayboro he sends his regards.

My purpose in using this for an article this month was the highlight of the meeting, an address by the Grand Chaplain of the Most Worshipful Grand Lodge of Delaware, Right Worshipful Erving Pusey, who spoke on "The Twenty-Third Psalm." RW Brother Pusey had been invited in January by Worshipful Brother John T. Wolfe, Master of Lafayette Lodge. The topic was requested by Worshipful Brother Wolfe because of the strength it afforded him. Now the irony; between January and this date in May Brother Wolfe (28 years old) underwent a second major open-heart operation, for which the skill of surgeons was not adequate, and our Brother passed through "this vale of tears." RW Brother Pusey delivered his address as a memorial to Worshipful Brother Wolfe, and when over there was no doubt in the minds of those present as to why Brother Wolfe found strength in that great Psalm of David. This brilliant young man and Mason had, like David, found the true meaning of the love of God or this psalm would not have been his favorite source of strength. Why do I say this? Because I think most of us take for granted "The Twenty-Third Psalm", "The Lord's Prayer", "The Pledge of Allegiance", and "The Star Spangled Banner". We have memorized them from our youth and the deep truths they hold have been lost through familiarity. Think about it! I took some notes on this profound sermon and I hope I can bring it to you in a future article.

Have a fine summer my brothers and we will meet again in the fall!

JOHN D. CHARLTON, 32°,
Kinston, N. C.

FOURTEENTH DEGREE RING

To our ancient Brethren, who were members of Knightly Orders, three things in this life were prized above all others—even above life itself—for with the loss of either, life's aim had failed.

These three things, so dear to the ancient Knight, were the purity of his honor, the integrity of his sword, and the spotlessness of his shield. Honor that never broke faith with anyone, whether man or woman; the integrity of the sword, in never failing to draw it in defense of innocence and right; the shield never to be sullied by protecting oppression and wrong.

At the death of the Knightly owner, he bequeathed his sword and shield to the nearest and dearest to him, the one he believed would maintain both unblemished.

The Scottish Rite has adopted a symbol that represents the sword, shield and armour of our ancient brethren; asd as clearly marks the profession of Knighthood as did those. This symbol is the Fourteenth Degree Ring, with its motto — "Virtus Junxit, mors non separabit" — "Virtue has united, and death shall not separate" — to be honorably worn through life, and at death, as was the custom of our ancient Brethren, to be handed down to one most dear, in the belief that it would be kept pure and unsullied. This ring is a plain flat band of gold, having imposed thereon an engraved or enameled plate in the form of an equilateral triangle and within the triangle the Hebrew word "Yod."

Many brethren believe that the ring bearing the doubleheaded eagle, so generally worn, is the true Scottish Rite ring. This is without authority of the Supreme Council of the Southern Jurisdiction, which recognizes only the two rings of the Fourteenth and Thirty-third Degrees. There is no objection to wearing the ring with the doubleheaded eagle; it is beautiful, and although not authentic, it is recognized by many who are not even members of our order, as the mark of a Thirty-second Degree Mason.

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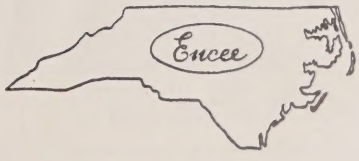

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

MY ANCHOR HOLDS!

One of the striking things about Masonry is its demand that all Craftsmen be men of faith. The tenets of Masonry probe our minds to see whether we have that faith or not. It would place in our hearts a faith which would prove an anchor in the storms of life. Happy is he who can say "My anchor holds!"

Is it not unfortunate that oft times we approach the demands of life with a half-hearted faith.? We wonder if, after all, there are any real and true answers to the great problems and questions of life. It is the lack of faith which prevents miracles from happening in our day. Like the wire which carries the electricity — with all its potential of power — the powers of Masonry remain inactive until they strike some responsive conductor in our life.

We know that faith is needed in all our personal relationships if they are to be effective. In order to be a society of friends and brothers in Masonry, we must believe that there must always abide a degree of faith in that other person. You can be the friend and brother to no man who has no faith in you. One must have faith in the traffic of business. One does not purchase an article from another whose business dealings leave little room for faith in his integrity. One does not engage the services of a doctor unless one can have faith in that man's abilities to practice the art of healing. Without faith there can be no meeting of spirit with spirit.

This very same principle holds true in the faith of Masonry. It is essential than a continuous and vital contact be maintained with the Great Architect of the Universe. It is through this contact that His power and designs become effective in the workings of the faithful Craftsmen. No one can ever fully know the blessings which have failed to come to us because of our lack of faith. We have missed many great associations with others simply because we have not been able to develop faith in others. One does not have to look very hard to see the lack of the evidence of faith in men and nations today. Suspicion has taken the place of trust; emotion has replaced reason; and, men are following loud leaders who lack any real depth in living.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

A man must be honest with himself. He must not pretend to have faith which he does not really possess. I suppose there is a big lump of skepticism in the minds of the most of us as we face our troubled world! This skepticism sends an icy chill over the ambitions and noble aspirations of many a man! Yet, it is also true that there is in each among us in the Craft a tiny germ of faith. I am pleading for the recognition that this germ can flourish and grow under the teachings and practice of Masonry. The God who gave man noble aspirations will also give him strength to accomplish the work set forth for him to do in this life. The Great Architect not only provides the designs and patterns for the building of the Temple; He not only makes provision of materials; He also enables a man to present his life as a living stone in the Temple of God. He asks nothing which He is unable to give us the means to accomplish. He asks for no quality of life which He is unable or unwilling to make possible. We often forget the Great Architect who sets the designs of life also is willing and waiting to create that life. He sets the designs for our life and then assures us that strength shall be given every man commensurate to the task which is set before him. We have often failed Him and fail ourselves at this very point! We do not believe that great things can be accomplished. The same holds true in the obtaining of faith itself: He is willing and waiting to lead us into a great faith—adequate for the days in which we live. We do not always find it easy to trust Him in these days! It may be that our confidence in man has

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chilled our confidence in the "things not seen".

Masonry makes us aware of Divine powers and a supernatural world which is waiting to open its gifts to us. If we have no faith in that kind of world, we have not a faith for living in this world! Masonry asks a great deal of those who would subscribe to its tenets. Every good fellowship makes unconscious demands. We cannot keep company with a great mind and heart without getting rid of all the meanness, all selfishness, and all triviality of thought. To be a true Mason means to follow the designs. It means letting go of mean ambitions and little purposes, and giving oneself to the purposes of God. This is one of the amazing things about the message of Masonry: God wants us as Craftsmen not for what we are; but, for what we can become.

If there is one observation which I would share with you, it is this: we worship at little shrines! We think little thoughts! Therefore we do little deeds! Sidney Lanier, the great Southern Poet, stood one day observing the marsh hen as she built her nest in the marshes. A great insipration came to him. He stated from those meditations that "as the marsh hen built her nest on the watery sod, so he would build him a nest in the greatness of God." He would send the roots of his faith into the greatness of God just as the marsh grass sent its anchoring roots into the sod. That kind of life needs to characterize all men more especially men of Masonry. The amazing message that all Masons should learn and live is this: There is an anchor which can hold us firm in the storms as well as the calms.

It is marvelous to the extent that we often fail to take it in! We try by our own strength to reach a level of living which we feel worthy of the fellowship we enjoy. When we fail, as fail we do, we often give up in despair and satisfaction with second best. The Great Architect asks that we should begin to build just where we are. The lowest point of our need is the place where He waits to meet with us. May it be your joy to hear from Him who reigns supreme: "Well done good and faithful servant. Enter into the joys of thy Lord."

SIXTEENTH ANNUAL GRAND MASTER'S BREAKFAST

St. Louis, Mo.

Bob Pugh, Secretary of the Scottish Rite Bodies in the Valley of New Bern, was signally honored this Spring when he was invited to make the address at the Grand Master's Breakfast in St. Louis, Mo. on Sunday morning at 8:45 o'clock, April 28, 1968. The breakfast was held in the Khorassan Room of the Hotel Chase-Park Plaza with about 2,000 Master Masons of the St. Louis area present for the occasion. The Grand Master of Masons in Missouri, Most Worshipful William R. Denslow, presided for the breakfast.

Preceding the breakfast religious services were held at 8 o'clock at three selected churches in St. Louis with Brethren attending the service of their choice. On this particular Sunday the three churches selected were:

The Jewish Synagogue
St. Andrew Presbyterian Church
Third Baptist Church

The minister or Rabbi conducted a service lasting for forty-five minutes, following which the Brethren adjourned to the Chase-Park Plaza Hotel where the annual Master Mason's breakfast was held.

This was the sixteenth annual celebration of this occasion and it is interesting to note that the same committee planning or sponsoring the program has continued in this capacity from the very beginning.

Many of the Brethren were loud in their praise of activity, all testifying to the fact that it stimulated a great deal of Masonic interest.

Bob Pugh, 33°, speaking at the Grand Master's Breakfast, St. Louis, Mo., April 28, 1968.

Scene showing the head table arrangement at the St. Louis, Mo. Grand Master's Breakfast.

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BROTHER BILL EDGE, 32°, SIGNALLY HONORED

The Scottish Rite Bodies in the Valley of New Bern are proud to direct attention throughout our jurisdiction to a very timely recognition of the outstanding efforts of one of our members, the Rev. and Brother William M. "Bill" Edge, 32°, of Grifton, N. C.

The News & Observer on Sunday, May 19th, selected "Bill" as the "Tar Heel of the Week", and in their article in that issue they very beautifully described the marvelous and inspiring career of this good man.

Bill affiliated with the New Bern Scottish Rite Bodies on April 8, 1963 bringing his membership from the Zarephath Consistory, Davenport, Iowa. From the very moment of his affiliation with our Bodies he has been zealous in his efforts to make the Scottish Rite truths available to eligible Master Masons. He was called upon frequently as a speaker for Scottish Rite functions and more recently has served as an Ambassador of the Scottish Rite in the Grifton area. We are delighted to reprint the entire article as it appeared in the News & Observer because we are not only proud of the unselfish efforts of Brother Edge in his intense desire to reclaim broken lives but we also know that the work he has done will be an inspiration and an example to others and we are more than anxious that the story of this good life be passed on to as many of our Brethren as possible.

The only thing we dislike about the entire episode is that Bill is now returning to Georgia and in just a few weeks his new address will be — Box 36, Red Oak, Ga. 30272.

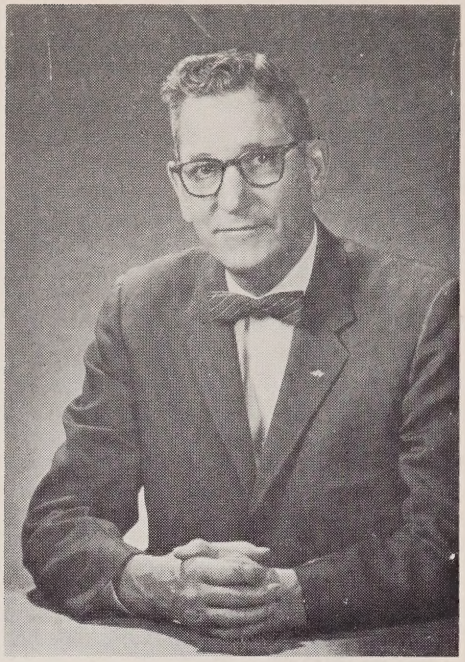
The Scottish Rite Bodies in the Valley of New Bern express their deep appreciation to Bill Edge for the magnificent work he has done and we extend to him our heartiest best wishes for continued success in his new field of activity.

"TAR HEEL OF THE WEEK"

(Reprint from News & Observer)

By Ann Genovese, Staff Writer

GRIFTON — The pastor of the First Christian Church was an executive in industry at a $40,000-a-year position with his own company when alcoholism took his life in hand and led him to attempt suicide.



REV. WILLIAM M. EDGE, 32°

But this remarkable man, who at one time ate bananas for sustenance and mooched whisky in New Orleans bars, made his way back into the world of sobriety to help others who couldn't say no to a drink.

The Rev. William M. Edge, 59, is widely known throughout North Carolina and the nation for his tours and speaking engagements for the organization which led him to rehabilitation. Alcoholics Anonymous. He has told his story to numerous people who are trying to make a come back into a sober society.

Bill E., as he is known in AA circles, has not always been able to give so much of himself to others because, as he tells his listeners, "I am an alcoholic."

Still Vulnerable

The slender, graying preacher said that although he no longer drinks he is still, and always will be, vulnerable to a drink: "There is no cure," he said, "but there are also no hopeless cases. An alcoholic is always just one drink away from a drunk."

Through his work with alcoholics in North Carolina, the Rev. Mr. Edge has found employment for countless rehabilitated alcoholics and has guided others onto the road to normalcy.

Born in Jonesboro, Ga., Bill Edge had no dream of what was in store for him when he left his sheltered home at the age of 18.

"I'm glad my father didn't live to see me become a drunken bum," he said. His father, a Baptist minister, died when he was 19.

He read law with an attorney in Cedartown, Ga., where his father was serving. But he said he didn't want to become a lawyer so he went on the road selling syrup and starch products for a large company.

He was promoted to supervisor of salesmen during his four years with this company but left to become district sales manager with a large salt company in New Orleans.

Opened Business

After ten years with the salt company, he left to branch out on his own. At 33, he opened his own merchandise brokerage company in Jackson, Miss.

"I made a fortune in this business," the Rev. Mr. Edge recalled, "but I wound up in the gutter, partying and drinking. I had been a drinker since I was 18 and was proud that I could carry it.

"But my drinking got to me, little by little. Everything I did in business was wrong. So I sold out and went back to New Orleans." At 38, he was a broken man.

"There are eight to 10 years of my life that are a dream. I slept in alleys, mooched in bars for a drink, picked up fallen bananas on the waterfront when I was hungry."

"Finally," he said, "a bartender told me to stop mooching his customers and get out."

In desparation, he wired his mother and sister in Atlanta for some money. But they didn't understand and sent him nothing.

So he went to Atlanta to see if he could start anew. But he failed again.

He reached his breaking point in a $2 "rathole" room.

"I don't know where I found the razor blade — I hardly remember anything at all about that night," he said. But he did remember that when he slashed both his wrists, he "meant business. No one was there. I didn't expect to wake up after I went to sleep that night."

Awaking to AA

He did wake up, however, and made his way into the streets to satisfy his

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craving for a drink. Weakened and bleeding, he drank his whisky in the basement of an old hotel.

"The next thing I knew, I was lying on a table at Charity Hospital" where surgeons were trying to repair his butchered wrists.

The day he left the hospital he met a man he hadn't seen in years. He used to drink with him in New Orleans.

"At first I lied to him about what had happened to me — then I told him the truth."

This was Bill's introduction to Alcoholics Anonymous for his friend had "made the gutter, too," and had been rehabilitated through AA.

Bill began attending AA meetings and, late in 1946, he secured his first job in a number of years through the organization. He went to Indianapolis, Ind., as field manager for a manufacturing company.

The Rev. Mr. Edge, a bachelor through his desperate years, met his wife, nee Elizabeth Blincoe, on a business trip to Emory University in Georgia. She was the daughter of a professor of medicine at the university.

While at Emory, he completed special Bible courses and undertook a similar curricula at Mercer University in Macon, Ga.

Eventually, he found his way into church work, left his job and was ordained into the Christian ministry in June, 1951.

Bill and his wife served several churches before moving to North Carolina in 1958 where he accepted the pastorate at Newton Grove Christian Church.

He served there for a year before moving to Grifton where he is in his 10th year as pastor of Grifton Christian Church.

During his residence in North Carolina, he has been active in work with the Damascus home at Snow Camp. He has been responsible for much of the financial support the home has received.

Each year, the Rev. Mr. Edge is director of the annual AA family retreat at Camp Carolina and has made plans for this year's retreat May 31 through June 2.

He is also active in the Masons and was given an honorary life membership in the Sudan Temple at New Bern. He is a 32nd Degree Mason and a Shriner.

He served as director of the clergy section of the Summer School of Alcohol Studies at the University of North Carolina in 1965 after attending the alcohol program at Yale University in 1960 and 1961.

For the Edges' four children, Bill Jr., 14, Charles, 13, Betsy, 10, and Joy, 5, North Carolina is home. The older children do not remember living anywhere else.

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Those whose names appeared on one petition.

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Nelson B. Banks, 32°, K.C.C.H. ____1
Erwin B. Bigger, 32° ____1
Lewis K. Brinson, 32° ____1
Elwood E. Cayton, Sr., 32° ____1
Pete Chagaris, 32° ____1
Harry K. Crenshaw, 32° ____1
Ray V. Cupp, 32° ____1
Reynold S. Davenport, 33° ____1
Billy S. Davis, 32° ____1
Thad T. Davis, 32° ____1
Charles T. Danham, 32° ____1
George C. Elks, 32° ____1
Felix A. Fleig, 32° ____1
Cletus C. Franks, 32° ____1
William P. Garrish, Jr., 32° ____1
G. Avohn Gaskins, 32° ____1
Lee K. Gerhart, 32° ____1
Noah P. Gregory, 32° ____1
Elden A. Hagood, 32° ____1
Daniel M. Harrell, 32° ____1
Jesse W. Harris, 32°, K.C.C.H. ____1
Rudolph Henderson, 32° ____1
Robert G. Hufford, 32° ____1
Joseph O. Jenkins, 32° ____1
Robert S. Johnson, 32° ____1
Fred T. Langford, 32° ____1
Walter Lawrence, 32° ____1
Joffree T. Leggett, 32° ____1
James E. Lewis, 32°, K.C.C.H. ____1
C. A. Litchfield, 32° ____1
Lewis T. Mallard, 32° ____1
Rom W. Mallard, 32° ____1
Elmer Williams, 32° ____1
Howard E. Mason, 32° ____1
Thomas P. Mathias, 32° ____1
Charles McKay, 32° ____1
Clifton D. Meadows, 32° ____1
Joseph L. Mears, 32° ____1
C. N. Nelson, 32° ____1
John R. Nichols, 32° ____1
S. F. Nobles, Jr., 32° ____1
David Owens, 32° ____1
Harry W. Panton, 32° ____1
Zenith F. Payne, 32° ____1
James A. Pitt, 32° ____1
Ottis Purifoy, 32° ____1
Kermit R. Robinson, 32° ____1
Fred H. Rogers, 32° ____1
Henry E. Rogers, 32° ____1
John W. Rouse, 32° ____1
Oscar Sermons, 32° ____1
Melvin M. Shepard, 32° ____1
Homer C. Shoe, 32° ____1
Frank A. Smith, 32° ____1
Robert F. Spence, 32°, K.C.C.H. ____1
Mark D. Stamps, 32°, K.C.C.H. ____1
John L. Swain, 32° ____1
Donald F. Swindell, 32° ____1
Frank L. Thomas, 32° ____1
James E. Thomas, 32° ____1
Jackson S. Twiford, 32° ____1
Jackson U. Vaughn, 32° ____1
James S. Vestal, Sr., 32° ____1
Paul V. Vogan, 32°, K.C.C.H. ____1
James M. Walley, 32° ____1
W. W. Wheeler, 32° ____1
Robert J. Whitfield, Jr., 32° ____1
James D. Willis, 32° ____1

Those whose names appeared on two petitions.

Eugene G. Brown, Sr., 32° ____2
Carson L. Cobb, 32° ____2
Clarence G. Flythe, 32° ____2
Silas D. Fuller, 32° ____2
Leslie H. Garner, 32° ____2
Lawrence H. Holdren, 32° ____2
Walter Kirby, 32°, K.C.C.H. ____2
Clarence W. Koonce., 32, K.C.C.H. ____2
T. H. Miller, 32° ____2
Jesse C. Vail, 32°, K.C.C.H. ____2
Mitchell R. Morris, 32° ____2
James A. Murray, 32° ____2
P. F. Nieland, 32° ____2
Benjamin W. Parker, 32° ____2
N. Adolph Paul, Sr., 32° ____2
Richard Powell, 32° ____2
Eugene P. Robey, 32° ____2
Hubert R. Rose, Jr., 32° ____2
John L. Taylor, 32° ____2
N. M. Vallandingham, 32° ____2
Julian E. Vann, 32° ____2

Those whose names appeared on three petitions.

John R. Edwards, 32° ____3
A. F. Felton, 32° ____3
Jack S. Gaskill, 32° ____3
Herman J. Pippert, 32° ____3
Willard M. Rhoads, 32° ____3
Floyd C. Scott, Jr., 32° ____3
Rufus E. Taylor, 32° ____3
Jacob E. Whaley, 32° ____3

Those whose names appeared on four to six petitions.

Walter G. Jordan, 32° ____5
Washington W. King, 32° ____4
Cicero F. Lewis, 32° ____4
Ersell E. Nobles, 32° ____6

AMBASSADORS 1968-69

The following is a list of the Ambassadors who will serve the Scottish Rite Bodies in the Valley of New Bern in the ensuing year 1968-69, effective July 1, 1968. These Ambassadors are appointed by the Venerable Master of the Lodge of Perfection and are thus selected because of the intense interest they have manifested in spreading the gospel of the Scottish Rite. A beautiful certificate attesting the appointment of the Ambassador is being prepared and will be mailed to each one in the very near future.

The new list is as follows:

Washington Lodge #675—Beaufort County. Ambassadors: Julian Vann, 709 E. 4th St., Washington, N. C.; Gorham E. Jackson, 604 W. Main St., Washington, N. C.; Edward R. Edwards, P. O. Box 1106, Washington, N. C.; Ashley Leggett, P. O. Box 754, Washington, N. C. Ambassador-at-Large: Robert Mohler, Box 767, Washington, N. C.

Davie Lodge #39—Bertie County. Ambassador: David M. Humphrey, Lewiston, N. C.

Colerain Lodge #171—Bertie County. Ambassador: Thomas D. Holley, Colerain, N. C.

Aulander Lodge #516—Bertie County. Ambassadors: John A. Nowell, Aulander, N. C.; Roy A. Hollowell, Aulander, N. C.

Widow's Son #75—Camden County. Ambassadors: John D. Gordon, Camden, N. C.; Charles H. Walston, Belcross, N. C.

New Lebanon #314—Camden County. Ambassadors: Billy S. Davis, Rt. 3, Elizabeth City, N. C.; Everett Brothers, Rt. 5, Box 47, Elizabeth City, N. C.

Franklin Lodge #109 — Carteret County. Ambassadors: Mitchell R. Morris, Smyrna, N. C.; Earl M. Noe, Jr., Beaufort, N. C.; Cicero F. Lewis, Williston, N. C.; Ernest Hill, Beaufort, N. C.

Ocean Lodge #495—Carteret County. Ambassadors: H. L. Joslyn, 2806 Evans St., Morehead City, N. C.; M. M. Ayscue, 1607 Arendell St., Morehead City, N. C.

Newport Lodge #706 — Carteret County. Ambassador: Robert P. Joyce, Jr., Rt. 2, Box 257, Newport, N. C.

Unanimity Lodge #7—Chowan County. Ambassador: Willard M. Rhoades, 429 S. Broad St., Edenton, N. C.

St. John's Lodge #3—Craven County. Ambassadors: S. F. Noble, Jr., 310 Avenue A, New Bern, N. C.; P. D. Chagaris, 1502 Trent Blvd., New Bern, N. C.

Vanceboro Lodge #433 — Craven County. Ambassadors: Lester E. Hart, P. O. Box 161, Vanceboro, N. C.; Ersell E. Nobles, Rt. 1, Vanceboro, N. C.

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Berne Lodge #724—Craven County. Ambassador: C. W. Guptill, Jr., 1701 Colonial Way, New Bern, N. C.

Wilton Lodge #167 — Cumberland County. Ambassador: Herman J. Pippert, 5805 Rodwell Road, Fayetteville, N. C.

John H. Anderson #731—Cumberland County. Ambassadors: L. R. Lanier, Jr., 210 Fairfield Road, Fayetteville, N. C.; Russell L. Rivenbark, 1428 Valencia Drive, Fayetteville, N. C.

Fort Bragg Lodge #667—Cumberland County. Ambassadors: Norman E. Watson, 404 Hicks Ave., Fort Bragg, N. C.; Charles G. Harrill, 314 Hawthorne Road, Fort Bragg, N. C.

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Currituck Lodge #463 — Currituck County. Ambassadors: John P. Murray, P. O. Box 82, Moyock, N. C.; Vernon Dockery, Moyock, N. C.

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Cape Hatteras #698—Dare County. Ambassadors: Kermit Robinson, Ocracoke, N. C.; Felix Fleig, Ocracoke, N. C.; George R. Fuller, Jr., P. O. Box 187, Buxton, N. C.

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St. John's Lodge #4—Lenoir County. Ambassador: Glen W. Blackburn, 407 Marcellus Drive, Kinston, N. C.

Pleasant Hill #304—Lenoir County. Ambassador: Alex E. Barwick, Box 105, Deep Run, N. C.

Skewarkee Lodge #90 — Martin County. Ambassadors: W. M. Tetterton, P. O. Box 31, Williamston, N. C.; J. Hilton Forbes, 208 Park Drive, Williamston, N. C.

Stonewall Lodge #296 — Martin County. Ambassador: Rufus E. Taylor, P. O. Box 44, Robersonville, N. C.

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Perquiman's Lodge #106 — Perquimans County. Ambassadors: T. Shelton Morgan, P. O. Box 65, Winfall, N. C.; Noah P. Gregory, 720 Penn Ave.., Hertford, N. C.; John Q. White, Rt. 3, Hertford, N. C.

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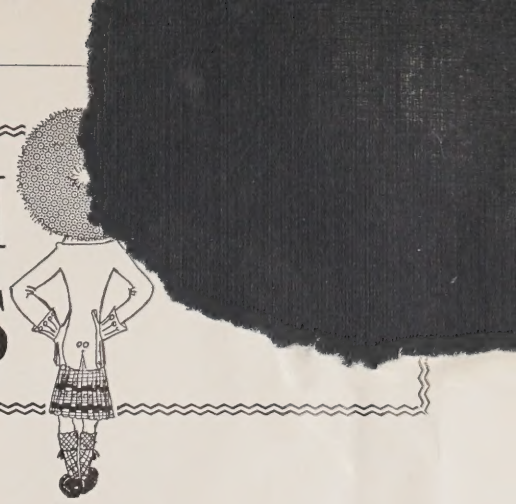
SCOTTISH CLUBS



ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" held their regular meeting Monday night April 15, 1968, at the Masonic Temple. A delicious stewed fish dinner was prepared and served by brother Tom Gardner.

The following members were present: W. C. Chesson, Secretary; Tom Gardner, Bryant Harris, Putt Landing, and C. H. Painter.

Our next meeting will be May 20, 1968.

Past history should teach us many things. However, present conditions offer ample proof that mankind in general has learned little from the past. Reminding us that what happened to God's ancient people, the Israelites, was recorded as a warning for us, the apostle Paul wrote: "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; just as it is written: "The people sat down to eat and drink, and they got up to have a good time". Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents." Finally, that nation was given up to destruction by her enemies because of putting lustful pleasures ahead of right worship of God.

Imperial Rome should also be a lesson to us. Built up into a huge pleasure-seeking empire, it promoted every kind of lewd, disgraceful and unnatural pleasure. Its gladiatorial combats degenerated into wild massacres. Its huge arena, setting some 385,000, was at times lit up by human torches. Girls were thrown to wild animals or dragged around naked by maddened bulls. Fans threw themselves on the funeral pyres of favorite charioteers. The populace cried for bigger and better shows. The empire fell apart. Could anything less have been expected in view of the lessons of history and the warnings of God's Word.

If history has failed as a teacher, it has failed especially in this one area, to instruct men that immoral pleasures, war, crime and violence do not pay. Much of the behavior in this modern world would lead one to conclude that lustful pleasures and selfish, narrow aims are the pursuits of the majority. Daniel P. Mannix, author of "Those about to die", shows that the very practices that led to Rome's downfall are the leading pleasures of today. Any modern sports promoter, he says, "who cared to put on a series of shows duplicating the Roman games would easily be able to fill the house. Ancient sports in one form or another are all popular." The modern television arena seats not merely 385,000, but millions of people of all ages, and the performances of

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[redacted]ction the day, [redacted]ome's [redacted]icance. [redacted]orruption [redacted]or religion, [redacted]y of gods. What [redacted]oday holds true religion in high esteem? The godlessness of this world has left it confused, in a fumbling search for direction and a new moral standard. This loss of a sense of values, this confusion, has come about, according to columnist Walter Lippmann, because man "has lost faith in the traditional concept of God. Lacking any star to guide him, he goes off first in one direction and then in another, like a ship drifting at sea without rudder or compass. Their faith in God's ability is dead. They want their pleasures now! their blessings now! their kingdom now! And, what is worse, they threaten, riot, burn, and destroy, to achieve their wants, upheld by authorities, that have lost their virtue.

A Scottish Rite Mason finds pleasure in the worship of God. To some, the pleasure from these things is deep and satisfying; with others, the enjoyment is soon forgotten. But learning to see things in relation to God and cultivating genuine interest in one's fellowman gave a person insight and help to make his moments of pleasure ones that are truly unforgettable.

WILMER C. CHESSON, Secretary

BEAUFORT COUNTY SCOTTISH RITE CLUB

The club met with Brother Wm. W. Alligood and his wife at their summer home on Pamlico River on May 5th.

About twenty members and their wives were in attendance. Brother W. G. Hodges furnished herrings that he had caught that morning and Brother Alligood cooked them in his out door cooker along with hush-puppies and french fried potatoes. The fish were sweet and delicious as was everything else with the meal. Brother Dukie Watson furnished Dr. Peppers for the crowd. Every one said that it was one of the nicest meetings we have had. Brother Jack Tripp gave the invocation.

Our next meeting on June 2, 1968 will be at the home of Brother Eddie Jackson and his wife Inez. This will be a covered dish supper where every one is to bring their own special dish and share it with others. This meeting will be at Brother Eddie's summer home also on the Pamlico River.

The secretary was instructed to mail a get well card to Mildred Hodges, wife of Brother W. G. Hodges. Mildred had the misfortune of breaking both of her ankles, she will very likely be out for quite a while. Brother Dukie Watson also presented her with a potted plant with the club's compliments.

The club agreed to assist the Beaufort County Shrine Club with their annual fish fry for the Crippled Childrens' Hospital.

No further business, the club adjourned with the benediction by Brother Jack Tripp.

ASHLEY G. LEGGETT, Secretary

BEAUFORT COUNTY SCOTTISH RITE CLUB

The meeting was held at the summer home of brother Eddie Jackson on the Pamlico River on June 2, 1968.

A steak cook-out was enjoyed by all. We had planned to eat on the terrace and enjoy the gentle breeze of the Pamlico but, just before time to eat a heavy wind and rain came up and forced us inside.

There were twenty-three members and their wives present. Every one seemed to enjoy the evening.

We added one new member, Rev. Ray Alexander and his wife.

After the meal while the ladies were cleaning up a bit, the men had a short meeting.

President Eddie Jackson presided.

The minutes were read and approved as was the treasurer's report.

It was suggested that in the future, a committee of two couples be appointed to be responsible for the meal except the main dish which is to be furnished by each member to their own liking. Also it was suggested that these same two couples be responsible for the meeting place and the program. No decision was made at this time but we were asked to give it thought and work out the suggestion at the next meeting.

It was decided that this would be the last meeting for the summer. Our next meeting is scheduled for October 6th.

There was no further business so the meeting adjourned.

The men joined the women for a very pleasant social hour.

Ashley G. Leggett, Secretary

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club held its monthly meeting on May 6, 1968, in Franklin Lodge 109 with 27 members present.

The meeting was called to order by W. J. Ipock, President. The recent Spring Reunion was discussed and our two medal winners, Cicero Lewis, and Mitchell R. Morris, were recognized and congratulated. Also recognized, were the 18 candidates from the East Carteret area who received degrees in the Spring Reunion. Since we had such a good representation, an all out effort is being made to encourage prospective candidates for the Fall Reunion.

There being no further business, the meeting was adjourned.

Respectfully submitted,
CALVIN E. JOHNSON
Secretary-Treasurer

MARTIN COUNTY SCOTTISH RITE CLUB

The Martin County Scottish Rite Club held its regular meeting Wednesday, May 1, at the Town and Country Restaurant in Williamston with fourteen members present.

Following a very enjoyable meal, a general discussion was held among the

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brethren about Scottish Rite Masonry, not only in the county but our general area. It was decided by the group to hold a joint meeting with a group in Bertie during the summer or before the fall reunion. Bill Spivey and Charlie Gray were charged with working out the details. The next meeting of the Martin County Scottish Rite will be held in Robersonville on June 5th.

Sincerely,
P. C. Bryant, Secretary

MARTIN COUNTY SCOTTISH RITE CLUB

The Martin County Scottish Rite Club held its regular meeting June 5, at YOUR RESTAURANT in Robersonville.

Bro. Bill Spivey gave his report on the proposed joint meeting with Scottish Rite Masons in Bertie County. He stated the proposal was well accepted by some contacts he had made and that Tom Phelps would be working with him in getting the group together.

President Hilton Forbes appointed Elliot Taylor and Bill Tetterton from Martin County to compile a list of prospective candidates before next meeting.

The next meeting will be held in Williamston at the Town and Country Restaurant on July 3 at 7:30 p.m.

P. C. Bryant, Secretary

NEW BERN SCOTTISH RITE CLUB

The New Bern Scottish Rite Club held its regular meeting Monday, May 13 at 7:00 P.M., with twenty members present. Brother Clarence Koonce, 32°, K.C.C.H., President, presiding. After opening prayer by Brother C. T. Potter, 32°, K.C.C.H., a brief discussion was held on our last re-union, and it was agreed that it was very successful.

Brother Bob Pugh, 33°, and Secretary of the Consistory, explained the new petitions, which show the increase in dues, and asked that all old petitions be destroyed.

The New Bern Scottish Rite Club keeps an up-to-date list of all Masons not associated with Scottish Masonry in our area and work has been started on our next Re-union. We realize that we cannot rest on past laurels, but must continue to encourage our Worthy Brothers to join us in the degrees.

A motion for adjournment was made and the meeting was closed.

OSCAR J. ALDRIDGE, 32°
Secretary

ONSLOW-LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club held a regular meeting at 7 P.M., April 29, at the Moose Lodge in Jacksonville.

President Maynard A. Dean opened the meeting by recognizing everyone present and our special guests M.W. Bro. James W. Brewer, past grand master of Masons of North Carolina, and Bro. Guy Forrest of Greenville, N. C.

After hearing the treasurers report, a committee was named to plan the Onslow County, Camp Lejeune Teacher Appreciation Day. The date will be announced later. Bro. Dean announced that our next regular meeting is to be held September 30, in Sneads Ferry.

After invocation was given by Bro. Dean, everyone enjoyed a delicious steak dinner prepared by Bro. Odell Gladson. We really appreciate the fine job done by Bro. Gladson and some of the ladies in preparing the dinner.

Bro. Davenport introduced our guest speaker M.W. Bro. Jimmy Brewer who gave a splendid talk on masonry.

There were 64 present.

Benedicition was given by Bro. Clark Ruse and the meeting was closed.

ELWOOD R. BASS
Secretary-Treasurer

PERQU... SCOTT...

On Monday nig... Perquimans Coun... held a meeting to ... rangements for their ... Quite a number of th... present for the meeti... called to order by the president, Leon Edwards; the invocation was given by secretary G. C. Buck. The items of business were then taken up. First, the making of plans and arrangements for two summer cook-out parties, one to be a ladies' night party, in which each member and the invited guests will bring their wives or lady friends, which includes our good friends in New Bern who will be officially invited, and the other party to be "stag". The stag party will be held on June 26, 1968 as a charcoal steak cookout, in which all members and prospects will be invited, along with some other guests, to take part in the enjoyment; then the second cookout party will be held on Sept. 11, 1968, and will be a ladies' night party and also a round-up party to help sell the Scottish Rite advantages and opportunities to those who are interested and hope to be on their way up soon.

Secondly, it was decided that a little more personal work among the younger Master Masons as well as among some of the older Masons might be helpful to all concerned and cause them to take more interest in their Masonry and, thereby, get more out of it.

Finally, committees were appointed to begin working on the party details and getting everything in readiness for the cook-outs.

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In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

Milton S. Adler, 32°, Morehead City, N. C.	Jan. 18, 1968
Charles H. Gibson, 32°, Rocky Mount, N. C.	Mar. 3, 1968
Charles S. Korschum, 32°, Goldsboro, N. C.	July 6, 1967
Robert F. Kendrick, 32°, Greenville, S. C.	Oct. 10, 1967
John C. West, 32°, Trenton, N. C.	Nov. 12, 1967
George M. Turner, 32°, Pink Hill, N. C.	Apr. 1, 1967
Zeb O. Whitford, 32°, Ayden, N. C.	May 5, 1967
Jesse Freeman Starling, 32°, Jacksonville, N. C.	June 17, 1967
Harry Lipman, 32°, K.C.C.H., Daytona Beach, Fla.	May 31, 1968
George W. Hall, 32°, Morehead City, N. C.	June 3, 1968

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